



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE JOURNAL OF
AMERICAN FOLK-LORE.

VOL. 34.—JULY—SEPTEMBER, 1921.—No. 133.

TAHLTAN TALES.¹

BY JAMES A. TEIT.

CONTENTS.

PAGE	PAGE		
31. Story of Dca'ndüi	224	(a) The Woman and	
32. The Hunter who could not run	225	Otter-Man	239
33. Story of Tcix'qa'; or, The Hunter who could not kill Game	225	(b) The Origin of Moun- tains, etc.	240
34. The Blind Man and the Loon	226	46. The Cannibal Women who lured Men.	241
35. The Fisherman and the Killer-Whales	228	47. The Water-Being as a Lover	242
36. Story of Go'nexha'tca, the Snail	229	48. The Faithless Wife; or, The Origin of Witchcraft	243
37. The Deserted Orphan and the Goat Chief.	230	49. Tle'ntlendo'k	244
38. The Deserted Woman.	232	50. The Man with the Toothed Penis	245
39. The Gambler	233	51. The Deceitful Wife	246
40. Bluejay and the Storm- Bound People	234	52. The Sisters who married Stars	247
41. The Bad Man and his Son- in-law	235	53. A Tse'dextsi Story; or, The Girl who married the Dog-Man	248
42. Story of Grasshopper	236	54. The Woman who married a Ghost.	250
43. Story of the Ants.	237	55. The Owl-Woman.	252
44. The Man and his Sister . . .	238	56. The Girl who was stolen by Owl	252

¹ Tales 1-30 of this series were published in this Journal in 1919 (32: 198-250).

31. STORY OF DCA'NDŪI.

Dca'ndūi was a celebrated hunter who killed and trapped all kinds of game. Once he went trapping marmots, but could not catch any because his traps were sprung. Although he watched, he could not find out what sprung them. He fasted three days, and then made his deadfalls heavier. Again he fasted three days, and this time he caught somebody by the hand. The man begged him to spare him, and told him that he would go to his camp with him and help him. Dca'ndūi agreed; and the man, who was Wolverene, accompanied him. Wolverene told Dca'ndūi to fast for three more days and to save all the urine. Dca'ndūi wondered what he wanted to do with the urine, and watched through a hole in his blanket. When it was nearly daylight, he saw Wolverene get up and wash himself in the urine and then dry himself. That day they both set traps. Next day Wolverene had a marmot in each of his traps, while Dca'ndūi had none. Wolverene now told Dca'ndūi that he must not eat the small bone at the back of the knees of marmots. He wondered why Wolverene had told him that, and one day he ate one. Then came a spell of rain, snow, wind, and bad weather. All the marmots staid in their holes, and they could not catch any. Wolverene charged Dca'ndūi with having eaten the forbidden bone, but he denied it. Then Wolverene went and examined his excrement and found it. He said to Dca'ndūi, "You lied about not eating the bone, but I found it." He wrapped it in feathers and burned it, saying, "Tomorrow good weather will come." After this they caught many marmots in their traps, and they soon had the camp full of meat.

When Dca'ndūi was ready to go home, Wolverene said he would carry the meat for him. Dca'ndūi made up a pack for Wolverene of about the same size and weight as he himself could carry. Wolverene said it was too light, so Dca'ndūi added more to it. Wolverene said, "I can carry more;" so he added more. At last all the meat was in Wolverene's pack, and he walked off with it as a man does with an ordinary load. When they arrived on the outskirts of the village, Wolverene put down his load and returned. He told Dca'ndūi not to tell any one that he had helped him. When Dca'ndūi arrived home, the people asked him what luck he had had. He answered, "Poor luck. I have a very small pack of meat. I left it some little distance away." He told a man to go out and bring it in. The man could not move it, so he came back and told all the people to go and

see it. They went out, and it took all of them to carry it in. They thought Dca'ndüi must be a very strong man. *This is why wolverenes can carry such heavy loads now, and also why the Indians never eat the small bones at the backs of marmots' knees.*

32. THE HUNTER WHO COULD NOT RUN.

A young man lived with his uncle, who made many arrows for him. The youth always shot them away, and came back from hunting without arrows or game. His uncle thought he would watch him. He saw some caribou running away from the youth, who ran after them just a little way. Then he walked with long strides to make people think that he had been running. His uncle then ran ahead, killed all the caribou, and waited for the youth to come up. He was walking comfortably. His uncle asked him why he was not running, and said, "You will never catch any game in that way. Caribou run fast." The youth answered, "When I run a short time, my heart begins to beat so hard, that I become afraid and have to walk." They carried the meat to camp. Now the youth's uncle took him hunting sheep, and killed several. He made his nephew carry a whole sheep up a steep mountain. He made him run. At first he ran, and then he walked. His uncle followed close behind, and pushed him when he went too slowly. The youth nearly dropped, but his uncle made him go to the top without stopping. Then his uncle said to him, "You will not die. You will never be out of breath." The next day he took him to a sweat-house, in which he made much steam. The youth tried to run out, saying that his heart was sick and that he was going to die. His uncle said to him, "You cannot get out until the sweat-house begins to cool off," and he held him down. Thus he trained him in the sweat-house and by making him run and climb steep slopes until he could do those things like other people. In the end he became a great hunter.

33. STORY OF TCIX'QA';¹ OR, THE HUNTER WHO COULD NOT KILL GAME.

A number of young men were living together in a camp or lodge such as young men use at the age of puberty. Nearly every day they went hunting. One of them never killed any game, and the others laughed at him. In the same place lived a wealthy man who had a young marriageable daughter. He thought it was time for her to marry; and one day he said to her, "Carry a dish of food to the young men's lodge. Give it to the best hunter, and then sit down beside him² and become his wife. You will be able to tell the best hunter by examining the young men's hands. The one who has the

¹ "Tcix'qa'" is said to be the name for the camp or lodge which adolescent boys use.

² Thus proposing marriage.

darkest mark at the base of the thumbs¹ is the best hunter." The young man who was an indifferent hunter happened to overhear these instructions. He went to the camp-fire and blackened the front part of his thumbs with charcoal. Then he sat down among the other young men and exposed his thumbs, that the girl might see them. In the evening the girl came, peered in through the brush of the lodge, and looked at the hands of the young men. She noticed that Tcix'qa's thumbs were much darker than any of the others: therefore she entered the lodge, gave him the food, and sat down beside him. On the following day all the young men went hunting. They staid out two days; but, as usual, Tcix'qa' had no game. They all laughed at him, and said that marrying had not changed his luck.² After his marriage he left the young men's camp and went to live with his wife and father-in-law. He went hunting with the latter, but never killed anything. His father-in-law thought this was strange for a man chosen as the best hunter of all the young men. He resolved to watch him, to learn why the youth did not kill any game. He saw him going after a caribou. He just ran a short distance, then stopped and walked on with long strides, to make people believe by his track that he had been running. The father-in-law went home, and said to his daughter, "Now I see what your husband does. He is no good. He cannot run, and therefore he never gets any game." At last Tcix'qa' felt bad because he could get no game. He cut his anus and pulled out about a yard of his intestines, cut them off, and put them in a bag. Then he plugged the hole with moss and went home. When he reached there, he threw down the bag beside his wife, and told her to cook the contents. His wife said, "He has killed game at last," and hurried to cook it. Her father stopped her, saying, "It smells bad. Let him cook it himself! There is something wrong." He hung the intestines on a stick above the fire to cook. When he reached up, the plug fell out of his anus, followed by his entrails and blood, and he died right there. *This is why to-day women always fancy the best hunters*, but some choose and marry men who are very poor hunters. *Also this is why lichens (Cladonia bellidiflora) have red tips*, for the man used them as a plug. The red are the blood-stains.

34. THE BLIND MAN AND THE LOON.³

(Version a.)

Once there was an old blind man who travelled with his wife. When game was in sight, he drew his hand over his arrow, then his wife held

¹ It is believed that good hunters have darker skin on the part of the thumb adjoining the palm than poor hunters.

² It is believed that marrying often changes a person's luck.

³ See RBAE 31 : 825 (Arapaho, Assiniboin, Carrier, Chilcotin, Eskimo, Haida, Hare, Kwakiutl, Loucheux, Osage, Rivers Inlet, Tlingit, Tsimshian).

up his arms, and he shot, never missing his mark. One day he shot a caribou in this way, but his wife told him he had missed. She said, "You are useless now. I am going to leave you." She went to where the caribou lay, butchered it, and dried the meat. Meanwhile her husband was weeping bitterly. He crawled about, not knowing where he was going, while his wife had plenty to eat. He heard a loon cry, and crawled towards the sound. At last he felt the water of a lake. Loon came to him and asked him why he was crying. The man said, "Because I have missed a caribou, and my wife has deserted me." Loon said, "Get on my back, I will take you along with me." The man was afraid. Loon dived with a rock on his back to the other side of the lake and back again. Again he dived with a heavier rock and returned.¹ Now the man climbed on Loon's back. Loon dived from one end of the lake to the other, and then asked the man if he could see. The man answered, "Yes, a little." Four times Loon dived with him; and when they came up the last time, the man had recovered his eyesight.² Loon told the man to kill his wife for lying to him and deserting him. He went to her, and found her eating caribou-meat. When she saw him approaching, she said, "I was just going to look for you." He cut off her leg and killed her with it.³

(*Version b.*⁴)

A man with his wife and children were camped near a large lake. Here they had snares set for caribou, and nets for fish. They caught hardly any fish and no caribou, and were starving. To make matters worse, the man became blind. The woman then attended to the snares and nets. One day she found a caribou in one of the snares. Taking the children, she deserted her husband, went to where the caribou was, and camped there. Her husband crawled to the lake to have a drink, and then lay down and fell asleep. Something talked to him. It was Loon, asking him why he lay there. The man said, "I was deserted by my wife, came here to drink, and fell asleep." Loon said, "Your wife is eating caribou-meat over there. I will take you to where she is." The man was afraid, but finally was persuaded to take hold of Loon around the neck. Loon then dived with him to the end of the lake and came up. He asked the man if he could see; and he answered, "A little." Loon dived back to where he had started

¹ Compare "Story of Cā'kinā" (this Journal, 32 : 245).

² Some Indians believe that the loon is a good guardian spirit for shamans, and that those who possess it can cure eye-diseases.

³ Stories telling how a person is killed with his own arm, leg, head, etc., occur among the Carrier.

⁴ Compare Version *a*.

from, and asked the man again if he could see. He answered, "I can see much better, but my sight is still dim." Then he dived with him a third time, and went towards the place where the caribou-snares were. Loon asked the man again if he could see; and he said, "Very well. I can see everything." Now Loon gave him a stone knife with which to kill his wife. When he came near where she was, she saw him coming. She cried, and said to the children, "Let us go to your father! Poor man! he is blind." The husband paid no attention to her, and forthwith killed her and her children.

35. THE FISHERMAN AND THE KILLER-WHALES.¹

A man was out fishing and drying halibut, and his wife helped him. One day he felt something very heavy on his hook, and could not pull it up. He tied the line to the thwart of the canoe, and paddled ashore. With much trouble he managed to land the fish on the beach. He called on his wife to kill it quickly, and she despatched it with her knife. She cut it up and hung it up to dry, as is done with halibut. They did not know what kind of a fish it was. It was quite strange to them, but they thought it might be good food. When the woman had finished her work, she went to the edge of the water to wash her hands. As soon as she put her hands into the water, something seized them and pulled her underneath the sea. She had been taken by the Killer-Whales, who had come to have revenge on the man for killing their friend. The man followed the trail of his wife and her captors under the sea. He came to the house of the Fish chief, and asked him if he knew where his wife was. The chief said, "Yes, the Killer-Whales have taken her to be their slave." The man asked the chief if any fish of his company would care to help him get back his wife. The chief asked the fishes if any of them would volunteer, and Shark said he would go. Shark went ahead to Killer-Whale's house, and hid the man outside the door. He went in, and saw that the Killer-Whales were about to eat their evening meal. Their chief said, "Make the fire blaze, that we may see well!" Shark was standing next to the fire. He jumped up quickly and put much wood on the fire, so that it blazed up. The chief then said, "Some one fetch water!" Shark seized the buckets and ran out to draw water. As he came in and was passing the fire, he stumbled purposely, and upset the buckets in the fire, thus causing a dense cloud of ashes and steam to arise. Quickly he caught up the woman, pushed her out into the arms of her husband, who was waiting, and followed them. Shark kept in the rear, and said to the man, "Keep a-going! If they overtake us, I

¹ See RBAE 31:840 (Bellacoola, Haida, Nanaimo, Rivers Inlet, Seshelt, Tlingit; Tsimshian).

shall fight them." When the man and woman were nearly home, they looked back, and saw a severe fight in progress. Shark was fighting all the Killer-Whales, biting them with his sharp teeth, and tearing them with his rough skin.

36. STORY OF GO'NEXHA'TCA, THE SNAIL.¹

Many people were living at a place called Cite'. Among them was a little girl of the Raven phratry who found a snail and made a pet of it. She wrapped it up, nursed it, and played with it, just as little girls do with dolls. It grew in size. When the girl grew up, she dug a hole under her seat and kept the snail there. She always talked to it just as one speaks to a baby; and, as a mother does, she put it to her breasts. At last it drew milk, and grew rapidly in length and bulk. The hole became too small for it; and it bored underground with its sharp tail. It bored underneath her parents' house, and up through a vessel holding olachen-oil, and drank all the oil. Now it grew to an enormous size. With great rapidity it bored from one house to another, until it reached the last house of the village. In every house it bored a hole upwards, and drank all the oil that was stored there. When the people went to their oil-vessels, they found them empty, and wondered what had taken their oil. The snail lay with its head in the hole below the girl's bed. Whenever the girl went into her room, she at once opened the hole, called it pet names, fondled it, and called it "my little boy" and by other endearing terms. She also sang cradle-songs to it, and composed songs out of love for it. Sometimes her mother asked her what she was doing; and she answered, "I am just fooling, and playing with a doll I have."

Towards the end of the period of her puberty training, she went from house to house doing work for people,—sewing, and making robes and moccasins. Her mother became suspicious. One day, when the girl was absent, she went to her daughter's bed and examined the place. She found below the bed a pit like a cellar. On opening it, the snail opened its mouth wide. She closed the pit quickly, ran out, and told her husband and sons. On the following day they sent the girl to the farthest house of the village. Then they prepared to attack the snail with spears and knives. The snail, when attacked, wriggled so much, that the ground burst in a number of places. At these places they cut through its body. After a while they killed it, and then covered up the places where the ground had been rent. The girl heard the commotion, and surmised that something had happened. However, the people of the house in which she was said nothing, and did not appear to be alarmed. When she reached home, she hurried

¹ See Tlingit (BBAE 39 : 151).

to the hole where her pet was, and saw that it was dead. She reproached her brothers, saying, "Why did you kill your nephew? I was rearing something for you to make you powerful and strong." She wept much, singing, "Oh, my little boy! Oh, his little feet! Oh, his little eyes, his little teeth, his ears, his nose, his mustache, his little hands!" She cried long, and would not be comforted. At last her mother broke down, and gave vent to her grief; then her brothers became affected, and joined in the crying; then her father, and finally all the people. The girl sang her cradle-songs while weeping. She cut her hair, and all the people did the same; and thus they mourned for their dear dead relative the snail. *Because the girl suckled the snail, the women of the Raven phratry now have large breasts. Because the girl cried and sang, people now sing mourning-songs when a relative dies. Because the girl cut her hair, the people followed her example, and now cut their hair when a relative dies.*

37. THE DESERTED ORPHAN AND THE GOAT CHIEF.¹

An orphan boy lived with his grandmother.² It was good weather; but the people were short of food, and therefore moved their camp. As the old woman was unable to walk, they deserted her, leaving her a little food, but no fire. They wanted to take the boy with them, but he would not leave his grandmother. The boy went outside of the village a little distance. Here he heard a sound, and, becoming afraid, he returned. That night he dreamed that some one talked to him, saying, "Why did you run away from the sound you heard? I want to help you. Leave your grandmother when she is asleep, and go to where you heard the sound." He awoke, and went to the place designated. When he reached there, he saw a house, which he entered. Within were many people. A well-dressed wealthy chief spoke to him, and asked why he staid with his grandmother. He answered, "Because she is my relative. I cannot desert her." The chief asked if they had any food; and he answered, "No." The chief said, "Well, you will starve, then." The boy answered, "I am willing to starve with my grandmother." The chief then told him, that, if he would do as he directed him, he would obtain plenty of food. He said, "Near your camp there is a deep canyon. Make your house

¹ This story is said to belong to the Raven phratry and to be of Tlingit origin; at least, the Tlingit tell a similar story, and the families that tell it use goat-horns and goat-masks as crests. Probably they claim the deserted boy as one of their ancestors. The Tahltan refer to this story as an example of the good results that will accrue from strict observance of taboos (BBAE 39 : 262). See comparative notes in RBAE 31 : 785. Compare also following story, Kaska (JAFL 30 : 455), Thompson (JE 8 : 237).

² Some people say that she was his only relative, but in the story an uncle is mentioned.

there between two steep rocks. Make it with sharp goat-horns,¹ but first abstain from food and drink for eight days. Then you will receive great power from me." He saw and heard all this as in a vision. When he awoke, he found himself lying on the ground, and neither house nor people were in sight. He thought he had been away a short time, but he had been absent several days. When he reached home, his grandmother asked him where he had been. She said, "I have been weeping for you many days. I thought you were dead." Now he fasted as directed; and when the eight days had passed, he caused wind and rain-storms to visit that part of the coast to which his uncle and the people had gone. They could neither fish nor hunt, and soon were short of food. Now he said to his grandmother, "We will move up the mountains, and make a house in a canyon there." She answered, "The mountains are far away, and I cannot walk." The country in the vicinity of where they were was flat. The boy said, "I will make the mountains come nearer." He stretched out his fingers and then contracted them; and the earth was contracted, so that the mountains stood close by. He said to his grandmother, "Now look out!" She looked, and saw that the mountains were now quite near by. Then he struck his grandmother's legs and body with brush, and she became able to walk like a young woman. They went to the canyon in the mountains near by. He told his grandmother what to do, and she built a house. Perhaps it was of stone, but it had a door which opened and shut. He said to her, "I am going to call the game into the house, but you must not kill the first animal that enters. Wait until all are in." He began to sing a song by means of which he called the game. Soon he said to his grandmother, "The game is coming. Open the door!" Then goats came in, and nearly filled the house. When all were in, he told her to shut the door and to kill them. She clubbed and butchered the game. The boy made his grandmother strong, so that she could skin and cut up the game quickly. He also made her able to carry all the meat and skins down and fill one of the houses of the deserted village. He asked his grandmother what kind of food she wished next; and she said, "Sheep." He sang; and sheep came, and filled the house in the same way. When all the sheep-meat had been stored, he asked his grandmother what she desired next; and she said, "Halibut." He said to her, "Go to the beach, and you will find them." She went, and found many halibut on the beach. Then he caused many olachen to come ashore. His grandmother dried the halibut. She put the olachen into a pit, where she let them rot until they were ready to be boiled for trying out the oil. The boy put the fish and oil in his uncle's house in the

¹ The inference is not clear. It is thought they used sharp goat-horns for cutting the rocks or in some manner in the construction of the house, and perhaps in digging it.

village. Now the people were starving. The boy's uncle, who was chief, sent a male and a female slave back to the village to see if the old woman and boy were still alive, and to find out if there was any game. Meanwhile the boy and his grandmother had moved back to the village. The house which they had made in the canyon had vanished. The slaves arrived, and, seeing smoke, knew that the old woman and the boy must be alive. They looked into a house, and saw that it was full of meat. They found their master's house full of olachen and olachen-oil. They ate their fill, and took some along when they returned. The boy said to them, "Don't tell my uncle. Say I am dead." The slaves returned, and told the people that the old woman and boy were dead. They were asked if they had found their bodies; and they said, "Yes, they were lying in the house." After a while one of the slave-children cried for olachen. The chief heard him, and asked, "How does he know about olachen?" Then he said to the parents, "You are hiding something. If you do not tell me, I shall kill you." Then they told him all, and said that the boy had charged them not to tell. The people at once broke camp, and went aboard their canoes to return to the village. The younger wife of the boy's uncle dressed herself nicely and painted her face. When wiping her face with a towel, she scratched it with a shell that happened to be in the towel. When the people arrived at the village, the uncle said to his nephew, "Which one of my wives do you wish for your wife?" and he answered, "I don't want the younger one, because she always ill-treated me. I will take the elder one, for she was always good to me."¹ The boy's uncle gave him his elder wife, and appointed him to the inheritance of his family, name, and rank.

38. THE DESERTED WOMAN.²

A long time ago an old woman was deserted by her people, who were short of food, and had to leave to look for game. As she was too weak to keep up with them, they left her behind in the old camp, with a fire. After the people had gone, she hunted around and found some scraps of sinew, with which she made a string for a rabbit-snare. Many rabbits came to the deserted camp, as they love to do, and she caught some with her snare. She made many snares of the rabbit-sinews. She caught many rabbits, and had plenty of food. She also made rabbit-skin robes to wear and to sleep in. The people did not find much game where they had gone. After some time they sent two girls back to see if the old woman was alive and if there were signs

¹ Compare the last part of this story with the Kaska tale "Story of the Water-Man" (JAFL 30 : 460).

² Compare Kaska (JAFL 30 : 455).

of game near the old camp. They found the old woman with plenty of food, and well clad. They returned and told the people, who now moved back. As they approached, the old woman went out to meet them dressed in a large rabbit-skin robe, and danced, and sang,—

“You thought I would starve.
What did you think I would eat?
I am dancing now.
I wear a rabbit-skin robe.”¹

39. THE GAMBLER.

A boy addicted to playing the stick-game² spent all his time gambling. When he heard of an important game of a noted gambler, even if in a distant place, he went there to play. He was very successful, and nearly always won. Thus he became wealthy, although he was a mere boy. His father was a wealthy man, and possessed many slaves. One night a strange man came to the village, and challenged the boy to play. He promptly accepted the challenge, and the two went outside to play. The man won all the boy's goods. The boy bet his father's slaves, and lost ten of them. Then the boy staked his mother against two slaves. He lost again. He staked his father, his uncle, all his relatives, and finally all the people of the village, and lost. The stranger took all he had won and departed, leaving the boy alone. This man was Water-Man (or Sea-Man). He took all the people to his house under a lake (or the sea). The boy had no one to gamble with, and nothing to bet. He wandered in and out of the houses, crying all the time. One day he saw smoke issuing from a bunch of grass. He found a house there, and a very small old woman inside. She was the small black mouse. She said, “Grandson, where are you going? What troubles you?” He answered, “I have gambled away everything I had, even my friends and all the people.” She asked him if he was hungry; and he answered, “Yes.” She put on a kettle, and split a single fish-egg with a wedge. She put half of it into the kettle to boil. When it was cooked, she put the food on a dish and placed it before the boy. He thought, “The food will not be enough;” but when he ate it, he found that he was quite satisfied.³ She told him to stay there that night, and added, “You must arise early in the morning, and wash just at daylight. Then go to the steep open place over there. You will see something growing there. Pull it out by

¹ This song was recorded on the phonograph (Record No. 21).

² In this stick-game, common to many Western tribes, one man has to guess a particular stick out of a number. The sticks are rolled in grass and shuffled. The method of playing varies from tribe to tribe.

³ See Lillooet (Teit, JAFL 25:351), Shuswap (Teit, JE 2:647, 648), Thompson (Teit, JE 8:221, 315).

the roots and eat it." He did as directed, and after bathing went to the steep place, where he saw a beautiful plant growing. He ate it, and it made him sleepy. Next Mouse-Woman said, "To-morrow morning bathe and go to the beach. There you will find something. Skin it, then take the skin, and push the body back into the water." The boy returned with a sea-otter skin. He had fasted two mornings, and had used no fire at night. The old woman said to him, "Golden-Eyed Duck shall be your brother. When you play the stick-game, never point or choose a stick until he directs you." He slept that night without fire, arose early, and continued to fast. As directed by Mouse-Woman, he went down to the edge of the sea, and challenged Water-Man to a game. The sea opened like a door, and Water-Man came out of his house. When it opened, the boy could see his parents and all the people working in a big house as slaves. He had hidden his duck-brother on his person. Water-Man had a trump-stick (*eke'*) which was really a fish; and when the boy pointed at it or chose it, it always jumped aside. This was the reason he had always lost when playing with Water-Man. Duck noticed this, and warned the boy, who bet his otter-skin against his father. Duck instructed the boy to point a number of times near the fish-stick, so as to tire out the fish. Then he told him to point at it quickly. The boy won; and, acting on Duck's advice, he won back his parents, relatives, and all the people and goods. They all returned to the village. *This is why plants are used as charms to obtain good luck in gambling at the present day, and also this is why it is bad for young people to gamble too much.*

40. BLUEJAY AND THE STORM-BOUND PEOPLE.¹

In the Tlingit country a large number of people were living together at one place near the seashore. A sea-plant which the Tlingit venerate grew abundantly near this place. People were forbidden to speak to it except in the most respectful manner; for it was considered a harbinger of spring, and, if it did not renew its growth, spring might not come. Children were forbidden to name it or to talk to it, especially in the spring-time. One day, when spring-time was near, the son of one of the wealthiest men in the village talked to this plant, and made fun of it, saying, "Don't grow out! My father has plenty of food yet. We don't care when spring comes." After this it was continual stormy, wintry weather at this place. The people could not go hunting or fishing; and no one ventured very far away, because of the storms. They thought that the whole coast was suffering in the same way; for they could not see far, their village being envel-

¹ See RBAE 31: 829 (Chilcotin, Haida, Kathlamet, Shuswap, Tlingit, Tsimshian; Wasco).

oped in a cloud. The people ran out of food, and were starving. The boy who had mocked the plant died; and all the people became very weak, so that they were unable to procure fire-wood. The people of other places saw a black cloud hanging over the village. They tried to go there, but were always beaten back by the storms. One day Bluejay flew over the village, carrying a branch with fresh berries. The people said, "Oh, what is it that Bluejay has in his beak? Berries must be ripe in some place." Now, with great difficulty a few of the strongest people pushed through the storm zone. They found fine weather over the rest of the country, the salmon-fishing was nearly over, and the berries were ripe. Thus Bluejay saved the lives of the people, who ever since have been grateful to him. *The Tlingit reverence this bird because he acted as a deliverer.*

41. THE BAD MAN AND HIS SON-IN-LAW.¹

A man who had married a girl, the daughter of a man of evil disposition, was hated by his father-in-law, who had made up his mind to kill him. One day he told the man to go hunting at a place where a gigantic cannibal toad lived. When the man approached the toad's abode, he knew by the power of his protectors that he was in danger, and called on them for assistance. His four protectors — the grizzly bear, black bear, wolf, and lynx — appeared at once. The toad came out to fight the man, and opened its great mouth to bite him. Grizzly Bear, who was foremost, immediately jumped down its throat before it could bring its jaws together, and the others followed him. Then the four tore its entrails, and the man shot and killed it. The animals ate their way out, leaving four great holes in its body.² When the man returned, his father-in-law was much disappointed because he had not been killed.

The following day he asked him to go hunting on a high mountain at a place where snow-slides always came down and killed people. When he reached this place, he changed himself into something³ so tiny that the snow-slide could not crush it. The avalanche came and carried him down, but failed to harm him. When he arrived at the bottom, he resumed his natural form and went home. His father-in-law could hardly suppress his disappointment and anger.

He said to his daughter, "I will change you into a grizzly bear. Go out on yonder side-hill and act and feed like a bear." He put a bear-skin on her, and told her to tear her husband. Then he pointed out the bear to his son-in-law, who went to kill it. When he came

¹ See RBAE 31 : 803, 804.

² Compare E'destā or Big-Toad Stories (JAFL 32 : 221). Comparative notes, RBAE 31 : 687.

³ The narrator did not remember what the thing was. Compare RBAE 31 : 803.

near and was about to shoot, his wife called out, "Don't shoot! Save me! I am your wife." He never heeded, and kept on shooting until he had killed her. His father-in-law was now very angry, and pursued him. The man threw down part of the inside of the bear;¹ and this formed a deep chasm between them, stopping for a time the advance of his pursuer. The latter caught up again; and the man threw something behind him, which again formed an obstacle and delayed his pursuer. Thus he threw down several things, which became canyons, lakes, etc., behind him. His father-in-law managed to pass them all, and again caught up. He had only one thing left that he could throw. This was a stick,² which turned into fire. His pursuer ran right into the fire, and was burned to death.

42. STORY OF GRASSHOPPER.

A young woman used to dress like a man. She and Grasshopper were hunting-partners, but Grasshopper did not know that she was a woman. She killed plenty of game, while Grasshopper did not kill anything. He wondered why she was such a good hunter, and also why she always sat down when she wanted to urinate. One day they came to a porcupine-den, and she sat down to urinate. Grasshopper ran through the porcupine-den, and, coming out close behind her, put his hand below her, and found out that she was a woman. The woman was ashamed, and went home and told her parents. They ranged up all the men, and had them pass before the girl, to find out who had done it.³ Grasshopper sat in the corner, laughing. All the men passed in view, but the girl could not point to any of them. Then she looked around, and, seeing Grasshopper sitting in the corner, pointed him out as the culprit. The girl's father gave him the girl for his wife. Now they went out on a hunting-trip together. Grasshopper, being the husband, went out hunting every day, but never killed anything except other grasshoppers. He ate only grasshoppers and sinew of game. He ate no flesh of any kind. They were starving, and the woman herself had to go out hunting. After a time a baby was born. One day when they moved camp, Grasshopper, who was unable to carry much weight, went ahead with the baby, while

¹ "The Magic Flight:" Assiniboin (Lowie, PaAM 4 : 177), Bellabella (Boas, Sagen, 240), Bella Coola (Boas, Sagen, 268), Blackfoot (Wissler, PaAM 2 : 70), Cheyenne (Kroeber, JAFL 13 : 184), Chinook (Boas, BBAE 20 : 78), Kwakiutl (Boas, Sagen, 164), Menominee (Skinner, PaAM 13 : 365 [526], 372 [526]), Micmac (Rand, 165), Nootka (Boas, Sagen, 99), Osage (Dorsey, FM 7 : 23), Pawnee (Dorsey, CI 59 : 31), Quinault (Farrand, JE 2 : 114), Rivers Inlet (Boas, Sagen, 224), San Carlos Apache (Goddard, PaAM 24 : 84), Northern Saulteaux (Skinner, PaAM 9 : 88), Ts'ets'aut (Boas, JAFL 9 : 260). Comparative, Bolte u. Polivka, (2 : 140-146).

² Some people say it was a fire-drill or fire-rock.

³ See BBAE 59 : 287 (note 2).

his wife followed with a heavy load of camp-outfit. Grasshopper grew tired carrying the baby. He choked it, and hung it up on a tree. Then he went off hunting grasshoppers. At night, when he came to camp, he found his wife crying. He said to her, "Grasshopper, Grasshopper-Child¹ is not dead. Why do you cry?" He struck the baby with his mitts, and it woke up, as though it had only been asleep. His wife was glad, and said to him, "Kill a bear for me to-morrow." Grasshopper went out, and, while hunting grasshoppers in the grass, saw a huge monster approach. He was too late to get away, and the monster swallowed him. He tried to get out, and at last emerged through the anus. In this way the animal was killed. He went home, and said to his wife, "I have killed a bear for you. I jumped down his mouth, passed through all his insides, then came out and shot him."² She went out to see; and when she saw the huge carcass, she fell down from fright and crawled away, for her legs trembled so that she could not walk. Grasshopper came; and when he tapped her on the legs with his mitts, she became well, and walked back to camp. She said to him, "Bears are not like that: they are black, and only a little larger than a dog."³ He went out hunting, and this time he killed a bear. His wife sent him to her mother. He went, and staid some time. His mother-in-law gave him plenty of meat to eat, but this was not his food. He wanted sinew to eat. He became so weak and sick that he had to crawl on his way back to his wife. He said to her, "Your mother gave me nothing but her excrements to eat, and made me sick." They moved camp again, this time to snare caribou. Grasshopper said to his wife, "Use me as a trigger for the snare [like the trigger of a rabbit-snare]."⁴ His wife chased a caribou into the snare. The caribou went with great force and cut Grasshopper in two. He said to his wife, "Quick! put me together [join my legs to my body], that I may chase the caribou." In her haste she joined the two parts of his body the wrong way; so that, when he ran forward, he was looking backwards. He was angry and ran off, but he could not go straight. He called to her, "Quick! break me, and join me again!" She broke him and joined him again, and now he went straight ahead. He said to her, "When you see smoke, you will know that I have overtaken and killed the caribou." His wife saw smoke in a far-away mountain, and went there.⁵

43. STORY OF THE ANTS.

Two brothers were married to two sisters.⁴ The husbands hunted every day, and brought home plenty of caribou-meat. When they

¹ It is said that he always addressed his wife and child thus.

² See RBAE 31 : 718, 868.

³ My informant thought there was more to this story, but he had forgotten it.

⁴ It is not clear that these people were ants, but it would seem so.

came home, they always listened before entering the lodge. One night, when they were listening, a squirrel made a noise, as squirrels do in the evening-time. The younger sister said, "He makes a noise just like the one I make." The elder one said to her, "Don't say that! Our husbands might become suspicious." Next day they moved camp, the elder couple travelling some distance ahead. They came to a place where there was a very large ant's nest in rotten wood. The man pushed his wife into the nest; and the ants went all through her, coming out at her ears, nose, mouth, and eyes.¹ The man then went on and made camp. When the younger sister arrived, she inquired for her sister, but the man never answered. Then she thought that he must have killed her. On the following day the men went hunting, each going his own way. The brother who had killed his wife then came back to camp, and wanted to have connection with his sister-in-law, saying, "Let us go to a hidden place!" The woman hid a knife in her bosom and went with him. When they embraced, she said, "I must be on top: I always do that way." He agreed, and she suddenly pulled out the knife and cut his throat. That night she killed her husband (the other brother) in the same way. *This is why ants have red heads now,² and bite people.*

44. THE MAN AND HIS SISTER.³

A man lived with his wife and children near the head of a creek; and near by, at the head of another creek on the opposite side of the mountain, lived his sister and her husband. Often, when her husband was out hunting, the man went to his sister and cohabited with her. Her husband became suspicious and watched her. On several successive days he saw a man go into the camp. He asked his wife who it was that visited her; and she answered, "Only my brother, that is nothing." The husband said no more. After this he came home one day and found him with his wife. He was angry, and they fought. The brother killed him, and, opening up his body, defecated inside.⁴ After this the brother spent more time with his sister than with his wife. The game that he killed he took to her, and nothing to his wife and family. His wife noticed that he looked tired every night, and in many ways showed that he had killed game. Still he always came home empty-handed, and claimed to have killed nothing. The family was starving; and the wife proposed that her husband go and see his brother-in-law, as he might have plenty of meat. He

¹ Compare the end of No. 56, "The Girl who was stolen by Owl," p. 253.

² The connection is not clear; but probably their heads are red because they were beheaded, and their heads bloody.

³ Compare Kaska (Teit, JAFL 30 : 459).

⁴ Compare Chilcotin (Farrand, JE 2 : 16), Kaska (Teit, JAFL 30 : 459).

answered that he had been there, and his brother-in-law also could get no game and was out of food (he wanted his wife to starve). One day when her husband was away, the woman went to her sister-in-law's camp, and found it full of meat. She also found the dead body of her sister-in-law's husband, and saw what had been done to it. Her own husband was not there. She returned to camp, and made an arrow with a specially large head. The next day, when her husband was away, she went to his sister's camp, and concealed herself in a place adjacent to the dead body in which he defecated, but at a lower level. When he came to the place to defecate, she shot the arrow up his anus. He cried out, "Come, sister! Some one is killing me!" His sister ran out, and the woman killed her also. She opened up both the bodies and defecated in them, saying, "Now I have my revenge." As she had many children, she moved to the camp where the dead bodies were, and lived there, as there was a vast supply of meat. Later she and her children returned to the main body of the people, and told them of the wickedness of her husband and his sister. They approved of her deed.

45. (a) THE WOMAN AND OTTER-MAN.¹

A widow had two sons. The lads hunted, and their mother always carried in the meat for them. One day when she was on her way to get meat, she met a strange man, who asked her if she had a husband. She answered, "No, my husband is dead, but I have two grown-up sons." He asked if she had a camp and where it was, also where she was going. She told him she was going to carry in caribou-meat, and directed him where her camp was. "Well," he said, "I shall come to your camp to-night and see you, but you must hide me." The woman cooked for her sons every night. After they had eaten and gone to sleep, the man came. He told the woman that he would marry her, but that she must conceal him. He did not want her sons to see him. He slept with her all night, and in the morning she tied him up in her pack-sack and hung it up outside. The following night she took in her pack-sack. Her sons thought it strange that their mother always hung up her pack-sack outside, when formerly she was not wont to do so. They also remarked that her pack-sack was always particularly well lashed. One night they happened to hear talking. It was not their mother talking in her sleep, for there were two voices. The next night they watched. After the fire had gone out, their mother brought in her pack and unlashed it. Then they heard whispering and talking. In the morning she lashed the pack again and hung it up outside. Now the boys went hunting, and purposely killed caribou a long way

¹ See *Ts'ets'aut* (Boas, JAFL 9 : 259).

off. They cut up only about half of the carcass, leaving considerable work for their mother to do. Then they covered the meat to a great depth in the snow. This was done to delay her in bringing home the first load of meat. In the morning they said, "Mother, go and bring in a load of the caribou-meat. We are tired to-day and want to rest." When she had gone, they took down the pack, and found Otter-Man inside. They killed him, and put his flesh before the fire to cook. They stuffed their mother's pack-bag, lashed it, and hung it up in the same place as before. When their mother arrived, they said to her, "Mother, you must be hungry. We killed a big bear and a little cub, but we took home only the cub. We have cooked it for you, and now it is ready to eat." The woman was hungry, and at once began to eat. The men put on their snowshoes, saying, "There was a crust on the snow this morning, which makes walking noisy. We are going to hunt this evening, as the snow is better." When they were outside, they shouted, "We know of a woman who is eating her husband!" The woman ran to her pack, and found it stuffed. She became angry, and changed into an otter. She ran fast and slid as otters do. She nearly caught up with her sons, who threw part of the inside of a caribou behind them. It became a canyon, which she had to cross. This retarded her. She caught up again; and they threw another part of the inside of the caribou, which became a mountain. Still she followed them. Again they threw another part, and it became water. They threw the fourth part, and it became fire. She ran into it and was burned.¹ *Because the otter was burned, he now has short brown hair;* and because the otter had connection with the woman, otter-spirits now enter women and make them very sick.²

(b) THE ORIGIN OF MOUNTAINS, ETC.

Once two lads killed their step-father and then ran away. Their mother became distracted at the loss of her husband, and chased them, intending to kill them. She became possessed of extraordinary powers of speed, and soon drew near her sons, who were travelling on snow-shoes and carrying caribou-meat. They threw some caribou-hair behind them, which at once became transformed into an immense herd of caribou that dotted the plateau so thickly, that their mother could not pass through them. She then transformed herself into something very small, and rolled through. Again she drew near; and the lads threw the contents of a caribou-stomach behind them, which changed into a boggy, mossy country full of thick brush. She surmounted this and came near again. They threw the stomach or tripe

¹ See footnote 1, p. 236. Some people say that the otter could not run fast enough; and gave up the chase.

² Compare p. 242.

of the caribou behind them, and it became transformed into a piece of country with deep gulches, canyons, and valleys. Again she came near; and they threw some caribou-bones behind them, which became transformed into a tract of very rough, rocky ground. Still she pursued them. They threw some meat of the caribou behind them, which changed into marshy ground and lakes. Finally they threw their fire-stones behind them. They changed into fire. Their mother ran into it and was burned up. *Had it not been for these men throwing the parts of the caribou behind them, the country would now be level instead of rough with mountains, valleys, gulches, rocks, and brush, as it is now.*

46. THE CANNIBAL WOMEN WHO LURED MEN.¹

A cannibal woman and her daughter lived on an island. When men landed on the island, they were lured by the mother to make love to her daughter. The daughter induced the men to lie underneath her; and then she slit their throats with her fore-arm, which was as sharp as a knife. The two women then ate the men's bodies.

A man who lived on the mainland near by had noticed that no one who went to the island ever came back, and he wondered what became of them. He watched, and saw that they entered a house and never came out. He hid a sharp knife in his clothes and went to the island to investigate. He was called by some one who had a sweet, attractive voice. He followed the sound to the house. There he was met by the old woman, who invited him in, saying, "Come in and see my daughter! I have a fine daughter of great beauty." He went in, and noticed the old woman sitting some distance away, partly concealed. Presently a very fine-looking young woman came in from the other side of the partition, arrayed in fine garments and nicely painted and combed. She asked him if he cared to lie with her, and he nodded his assent. She told him to follow her to the other room. She asked him to take the lower position. He said, "No, I will not do that, in my country the man always is on the top." The old woman thought they were taking a long time. She became anxious, and called, "Are you not ready yet?" The young woman answered, "No, he wants to be on the top, he will not go underneath." Her mother said to her, "It does not matter, you can cut him just the same." The young woman then agreed, and they lay down. The man quickly cut her throat, and covered her mouth with his other hand, so that she could not make a noise. The old woman asked again, "Are you not through yet?" and the man answered, "No, pretty soon." When he was sure that the woman was dead, he with-

¹ See Kaska (Teit, JAFL 30 : 431).

drew his hand and quickly ran out of the house. The old woman was surprised to see him run out, and went to see her daughter. When she found her lying dead in a pool of blood, she gave chase. The man ran to a strong fort in the forest. The old woman, who was in a great hurry, ran straight through the forest, cutting a wide swathe of trees and bushes with the large knives on her fore-arms. When she reached the log fort, she attacked it with her arms, the knives cutting slices out of the logs. As she kept on cutting, she became more and more tired, and the knives more and more dull. When the house was almost cut through, she became so tired and the knives so dull, that she could hardly cut any more. The man then ran out and killed her with his knife.

47. THE WATER-BEING AS A LOVER.¹

(*Version a.*)

A man had a wife who fell in love with a water-being who lived in a lake near their camp. The husband noticed that his wife was always sick and could do little work. When she went for fire-wood, she brought only a little. Yet every day she painted her face and combed her hair as young girls do. He became suspicious; and one day, instead of going hunting, he watched her. She went to the edge of the lake, where the roots of a stump extended into the water. Here she gave a signal. The water-being looked up in the middle of the lake, disappeared again, and came to the tree, where he made love to the woman. Afterwards she went home lame. The next day the man asked his wife to bring in some meat of the game that he had killed; but she protested, claiming to be too sick. Finally she went. Then the man painted and dressed himself to resemble his wife, went to the tree at the lake, and gave the signal. The water-being came out of the lake and embraced the man, who at once stabbed and killed him. He cut off his large privates and carried them home. He boiled them with pieces of fat and other meat. When his wife returned, he said, "I am sure you must be tired and hungry. I have cooked something nice for you." When she had been eating a short time, he remarked, "Women now eat their lovers' privates." She looked, and recognized a piece of the meat, and at once became very sick. Her husband killed her and cut off her head. He then returned to where the other people lived, and told them what had happened.

(*Version b.*)

A man's wife always went to the shores of a certain lake to gather roots, and brought back hardly any. She would not go to any other

¹ See BBAE 59 : 304, note 1 (Assiniboin, Bella Coola, Caddo, Carrier [pp. 4, 5, 22, 23], Cheyenne, Chipewyan, Chukchee, Cree, Lillooet, Ojibwa, Passamaquoddy, Shuswap, Sioux, Thompson, Ts'ets'aut, Tungus [Yana]); also this number, pp. 239-240.

place. Her husband became suspicious. She complained of being sick and lame. One day he told her he was going hunting, but instead sat down on a hill above the lake and watched. His wife came along; and when she reached the shores of the lake, she began to sing a love-song. A water-being came out and played with her. The husband told her he would go the next day and gather the roots, as she was sick and not able to gather much. He disguised himself. When he sang a love-song as his wife had done, the water-being came out. The man cut off his privates with a knife which he had concealed in his bosom. He boiled them, and gave them to his wife to eat. When she saw what she had been eating, she vomited, and afterwards, through shame, committed suicide.

48. THE FAITHLESS WIFE; OR, THE ORIGIN OF WITCHCRAFT.¹

A family lived in a large, long village in the Hütcenū² country. It consisted of husband, wife, and some children. The wife feigned sickness when her husband was at home. Whenever her husband was away, her lover came and staid with her. She said to her husband, "I have been sick a long time now; I am going to die soon." Later she said to him, "I am going to die to-night. Do not burn my body, but put it on top of the ground in a house of poles."³ She had already put rotten clams underneath her body. The people buried her as she had directed, and her husband went to the grave and cried for his dead wife. She was not there, however, for she had departed the first night after the pole-house had been erected over her.⁴ She went off with her lover, and was living with him in the farthest house at the end of the village. Some time afterwards one of her sons, who was a big boy, happened to go to this house. He was surprised to see his mother there. She never spoke to him, and feigned not to know him. When he came home, he told his father, who said, "You must be mistaken. You know that your mother is dead. The woman you saw may have a face resembling that of your mother, but it cannot be that she is alive." The boy went back to the house and had a good look. He came back, and told his father he was sure it was his mother. His father then went, and, looking through a crack in the house, recognized his wife. He went home, and said to himself, "I wish I could do something to kill them!" He tried to bewitch them with every kind of thing, including dead people's bones, but did not succeed. Then he tried the bone of a dead dog. When he put

¹ See RBAE 31 : 781 (Kaigani, Skidegate, Tlingit).

² A division of the Tlingit (Hutsnuwu, "bear-fort").

³ Some of the people in Hutsnuwu are said to have disposed of their dead in this manner.

⁴ Compare RBAE 31 : 781.

this bone on his body, he began to shiver as shamans do when their spirits come into them. He kept on working with the dog-bone and dog-spirit until at last he was able to fly. Now he made two arrows¹ of hard wood, and, flying the whole length of the village, he caused everybody to fall asleep. He went to the place where his wife and her lover were, and pushed an arrow into his wife's rectum, thus killing her. He killed her lover in the same manner. When the people woke up, they said, "Why have we slept so late this morning?" They wondered why the woman and man did not get up. They examined them, and found them stiff and dead, with arrows sticking in them. They prepared the bodies for cremation, and wondered how they had been killed. Now the husband dressed up in his best clothes. He seemed very happy, and went around laughing, and challenging people to play the stick-game. When he played, he always won. The people noticed that when he played, he always joked and called the trump *tog qetz*, which means "anus root-digger." This and his changed demeanor made the people think that he was the murderer of the woman and her lover; but they said nothing about it at that time, as they did not know of witchcraft. Afterwards all the people of that place became famous as witches, and witchcraft spread from them to other tribes. *In this way witchcraft was introduced.*

49. TLE'NTLENDOK.²

There were many people living at one place. Among them were two young men who always slept together. When the people were asleep, one man would get up and go away to sleep with a water-woman. Afterwards the other man would get up and go to sleep with a smoke-woman (the smoke from the camp-fire always changed into a woman at night).³ The man who lived with the smoke-woman wondered where his comrade went. He watched him, and followed him to the lake where he heard him whistle. Something then came up out of the water, and the man jumped in and disappeared. The next night he arose first, went to the lake, and did as his comrade had done. He went down under the water to the water-woman's house. When the other man came down to the lake and whistled, he received no reply. After waiting a while, he went back and found his comrade with Smoke-Woman.⁴ Water-Woman did not discover that another

¹ Some people say that he took two hard-wood sticks and sharpened the points.

² Tlingit, L̄enax̣i'daq. See RBAE 31: 746 (Haida, Tlingit, Tsimshian).

³ Some people think this woman is the same as the marmot-woman or mother (see No. 65, "The Man who became a Marmot"), but most people do not agree with this opinion.

⁴ It is said by some people that he returned and slept with Smoke-Woman himself. When the man who had gone with Water-Woman returned, he found him sleeping with Smoke-Woman, and both women found out that they had been deceived.

man was with her until he left her. That night, when the people were all asleep, Water-Woman, who was very angry, went to the houses of the people and plucked out the eyes of the two men. Then she went on and plucked out the eyes of the rest of the people, killing them all. A woman was camped outside in a shelter by herself, as she had given birth to a baby the night before. She did not feel well, and could not sleep. She often felt a hand passing before her eyes, and she always struck it away. This continued all night, and stopped only with daylight. In the morning she wondered why the people slept so long. She called to her husband, who slept near by in another lodge, but received no answer. After a while she discovered that all the people were dead, and that their eyes had been plucked out. She took her baby and journeyed towards the east. She became a wanderer, and known as *tle'ntlendo'k*. Some people have seen her, and others dream of her. Some who have seen her claim that she is very good-looking and has long finger-nails of copper. She goes about carrying her baby. It is considered lucky to see or dream of her, and it is said that she grants people their wishes. One man asked her for riches and got them. He was not satisfied. He asked for more and more. He said, "Give me riches until I burst." He became wealthier and wealthier, and one day he burst and died.

50. THE MAN WITH THE TOOTHED PENIS.¹

An old man had a penis that could reach a long distance. The end of it was provided with teeth which chewed like mice. It could cross water like a snake, and go under ground like mice and moles. When it met any obstructions, such as the roots of trees, it gnawed through them and went on. The man could distend or project it at will. When he thought he was observed, he drew it back, and it assumed ordinary proportions. It would attack women when they were asleep. They were not rendered pregnant, as the penis simply fed on them. When they awoke, they felt sick, but the feeling soon wore off. Once two young girls were sleeping together. The elder girl woke up feeling sick, and thought she had felt something touching her. She found that her breeches had been gnawed as if by mice. She put on breeches of thicker skin and watched. The penis came and began to chew them. She seized it and held on. The old man tried to pull it back, but he could not do so. The girl called for her knife, which was made of an animal's rib. It would not cut. She asked for a sharper knife. The men came and cut off the end of the penis. The girl told them her story, and said that she thought the penis must belong to the old

¹ See Okanagon (Teit, MAFLS 11 : 71), Thompson (Teit, JE 1 : 298), Tillamook (Boas, JAFL 11 : 141).

man who slept at the end of the lodge, for he was moving about. The next morning the old man was sick. He told the people that he was going to die. He said, "I am very sick and am going to die. I cannot eat any food, for I have lost my teeth. I don't mind telling you everything, for you have found me out. Women's privates are my food. If you give me back the piece that you have cut off, I may live some years longer, but I do not care very much." The people let the old man die. If they had given him back the end of his penis, *then men at the present day would have had small teeth there; but, as they withheld it, it has its present form now.*

51. THE DECEITFUL WIFE.

A man was out hunting. He had a wife and four children. He could find no large game. All he could get were small birds, sometimes only one or two a day. They were starving, and moved their camp. The woman found a bear's den. She heaped a pile of snow over it to conceal it, and camped alongside. Her husband was hunting. That night he heard near the head of the bed growling as of a dog. He asked his wife what it might be, and she answered that she was scratching herself. They were to move camp again the next day. In the morning her husband went ahead to try to find some game. He was barely out of sight when the woman killed the bear. She cooked the meat. Her husband smelled the burning hair and meat, and came back. As soon as she saw him, she hid the bear, and put the head of one of her children into the fire and scorched his hair. She told her husband that one of the boys had gone too close to the fire and had singed his hair. When he saw the boy with his hair burnt, he believed what she said, and departed. The woman fed herself and children, and put the rest of the meat on her toboggan. Now, her brothers were also starving, and, thinking that their brother-in-law might be well provided with game, they journeyed towards his camp. When they struck his trail, they followed it, and came to the place where their sister and her children had been eating the bear-meat. They saw the bear's skull hanging there. They were glad, and thought that their brother-in-law had been successful in hunting. The woman concealed the bear-meat from her husband, and kept it for herself and her children. When her brothers arrived in camp, they said to their brother-in-law, "We are starving;" and she answered, "So am I." They said, "We saw the skull of a bear that you had killed, and we thought you had meat." Then the woman said, "I will give you some meat to eat," and she took some out of her toboggan. The brothers were ashamed, and went off without eating. Then the husband killed her and the children, because she had hidden the food and deceived him.

52. THE SISTERS WHO MARRIED STARS.¹

Two adolescent sisters who were living together were staying apart from the other people. One evening when about to retire, they were playing and joking with each other. Happening to look up at the stars, one of them said, "Do you see that nice star? That is my husband. I wish he would come here and take me!" The other sister looked around among the stars, and picked out one which seemed very beautiful. She said, "That one is my husband. I wish he would come for me!" Soon after this the girls fell asleep. In the morning they found themselves in the sky. The stars they had chosen had taken them up during the night. They lived with these men as their husbands. The star men were great hunters, and always killed an abundance of game. The women had to carry home all the meat and skins. After a while they discovered a hole in the sky, and they used to watch the people moving on the earth below. They thought by what means they might be able to descend to earth, and, according to the elder sister's suggestion, they secretly cut up skins and made a long rope. They told their husbands that some animal was eating the skins. When they thought the rope was long enough, the elder sister said, "I will go down first. If you feel me shake the rope, you will know that I have reached the ground. If I do not shake it, and all the rope is out, you will know that it is too short, and you must pull me up again. If you follow me, tie the end of the rope to the cross-stick over the hole, pull it up, and come down yourself." Their husbands were out hunting. Both sisters reached the earth in safety. The rope was not quite long enough, but they alighted on top of a tall tree.

The younger woman had just got clear of the rope when the star men arrived, and, finding that their wives had descended, cut the upper end of the rope, which fell down and lopped off all the side-branches of the tree. The women could not descend, and sat in the top of the tree, where a few branches were left. They called for help on the various animals that passed near the tree; but some passed without paying any heed, and others promised to help on their return. At last Wolverene came along, and they called to him. He said to them, "Yes, I can carry you down." He climbed the tree and began to play with the girls. The elder girl said to her sister, "Keep him off until after he has carried us down." She said to Wolverene, "You must carry us down first." He carried the elder one down, and wanted to play with her, but she would not let him until he had carried down her sister. When he came to her, he wanted to do likewise; but she said, "You must carry me down first." When he brought her down,

¹ See BBAE 59 : 309 and pp. 269, 308, of this number.

he asked for his reward; and the sisters said, "We are hungry; you must get us meat first." He brought the meat, and asked them again. They said, "Let us eat first." When they had finished, he asked again; and they said, "We are thirsty; bring us water first." Wolverene was now getting tired, but he brought the water. They said to him, "Take us up to the top of yonder steep bluff, and then we shall really give you what you want." He took them there, and the women prepared a bed to sleep in. Wolverene wanted to sleep farthest from the steep bluff, but they made him take the place over the precipice. He lay down next to the younger sister, and immediately the elder one pushed him off. He fell over the cliff and was killed. Now the sisters left, and looked for the camp of their people. One night Bush-Tailed Rat entered their camp and killed and ate one of them. The other escaped and reached the people, who had given the women up for dead. The surviving sister told the people of her adventures and how the stars were fine-looking people.

Because of this story the Indians believe that *it is dangerous to wish for the stars*; for they may come and take you away, as they did the sisters in the story. Because Wolverene carried these women on his back, *the wolverene at the present day can carry meat on his back*.

53. A TSE'DEXTSI¹ STORY; OR, THE GIRL WHO MARRIED THE DOG-MAN.²

A wealthy man had a daughter who lived in a recess off the main part of the house. The entrance to her chamber was from the main room, and the girl could neither go out nor in without being seen. Her father's old dog was in the habit of lying down at the entrance to her room, and was always in the way. Going in or coming out, she had to step over him or kick him out of the way. One night the old dog turned himself into a good-looking young man. Then he asked her if she would marry him. She consented; and forthwith they eloped, and made their camp on a distant mountain. The man proved to be a good hunter, and always brought home plenty of game. The girl noticed, however, that each time he went hunting, there was the sound of a dog barking in the direction whither he had gone. She asked her husband about this; and he said, "Your father's dog comes here." She asked, "Where is he now? I will feed him;" and he answered, "I called him, but he would not follow me. He must have

¹ Said to mean "rocks sitting down," with reference to the rocks at this place, which were the Dog-Man's wife and children.

² See JAFL 30:463 (Bellacoola, Cheyenne, Chilcotin, Chinook, Comox, Dog-Rib, Eskimo, Hare, Kaska, Kathlamet, Kwakiutl, Lillooet, Nootka, Quinault, Squamish, Thompson, Tlingit, Ts'ets'aut); Quileute (Mayer-Farrand, JAFL 32:272); also Coos (Frachtenberg, CU 1:167).

gone off somewhere." She also noticed that her husband put all the bones from their meals on the opposite side of the fire. He never threw them into the fire. At night she often heard crunching of bones, and thought that perhaps her father's dog had come. In the morning, however, there was never any sign of the dog having been there. She also noticed that her husband, on his return from hunting, invariably lay down for a short time and went to sleep quickly, as dogs do. She thought much over these things, and at last made up her mind to watch one night. She saw her husband get up, change into a dog, chew the bones alongside the fire, then change back into a man and go to bed again. She made up her mind to kill him. She prepared a block of wood and had a club ready. On the following day, when he came home from hunting, she said to him, "Well, you are tired. Lie down and have a nap. Put your head on this block while I cook for you. When all is ready, I will wake you up." While he slept, she hit him on the head. He changed into her father's old dog, and died. Now she returned to her parents, told them how she had eloped and that now she was pregnant. They said, "If your children are human, it will be well; but if they are dogs, it will be bad." One month afterwards she gave birth to four male and one female pups. The people were angry, and at once deserted her, leaving her without food. She would also have been without fire had not her maternal grandmother taken pity on her, hidden some fire in a pit, and secretly told her of it. The people had left in canoes.

The woman dug clams every day, and fed her children abundantly. Sometimes, when she returned home, as she approached the camp, she heard sounds of laughing and talking, as though children were playing in the lodge. She also noticed sticks lying about, as if children had been playing with them. She watched, and found that the boys had stripped off their dog-skins and had assumed the form of children. The girl, however, was ashamed to strip naked, and pulled her skin down, exposing the upper part of the body only. The boys had piled up their dog-skins while they were playing. The girl would run out from time to time to see if their mother was coming. The woman then went down to the beach to dig clams. She set up a stick, and put her hat and robe on it, to deceive the girl and make her think she was still on the beach. The mother then went back to the camp, and, creeping stealthily up behind the girl, seized her and pulled off her skin. She then seized the other skins and threw all into a hollow log that she had put on the fire before leaving.

The boys grew up to be good hunters, and always supplied the family with plenty of meat. Now the family left the coast and moved into the interior, where there was plenty of game. They hunted on the north side of the Stikine River in the Tahltan country. As they

depleted the game in each place where they hunted, they often moved camp and hunted in new places. When they had finished hunting in the Level Mountain country north of Telegraph Creek, they made up their minds to move to the south side of Stikine River. They forded the river at "The Three Sisters," a little above Glenora. The girl, who was adolescent, and therefore not supposed to look purposely at anything, wove a robe with a hood which came over her head and face. She sat down at the river's edge to wait for her mother, who was resting herself on the edge of the bank above and had divested herself of her pack. The four boys had entered the water. Their mother was watching them, and seeing the foremost ones struggling in the current, and, as she thought, in danger of being drowned, she called out in her excitement. The girl then looked at her brothers, who at once became transformed into stone in the positions they occupied in the water.¹ Then she and her mother and her pack also changed into stone; and all of them may now be seen as rocks at this place. These rocks are called "The Three Sister Rocks" by the whites, because of the three large rocks in the river close together. The Indians call the upper rock Aske'tlekā'; the middle one, Kasketl; the one next to the lowest, Tsexhuxha'; and the lowest one, Tlkaia'uk. These rocks are the four brothers. The rocks known as the girl and mother are on the shore, and a rock which stands out at the mouth of the little creek near by is known as their pack. *Because the Dog men hunted throughout the Tahltan country on the north side of the Stikine, and killed off so much game, marmots are scarce there now*, while they are plentiful throughout the country on the south side of the river, where they did not hunt.

54. THE WOMAN WHO MARRIED A GHOST.²

Once an adolescent girl was living apart from the people. She was the daughter of a wealthy man who had much property and many slaves. One night a ghost asked her to elope with him. She consented to be his wife, as he appeared to her as a good-looking man. He took her to Ghost-land, which was underground, and not far away. As the girl did not appear in the morning, the people thought she was asleep, and her father sent some one to waken her. They found her place empty, and thought she must have eloped with some man. Her father sent slaves to search in all the houses, and he counted all the men. She could not be found anywhere. When the girl arrived in Ghost-land, she became the wife of two men. She had plenty to eat, as the Ghosts were good hunters. After a while her

¹ Compare stories of persons transformed into stone (or killed) by the glance of a pubescent girl: Shuswap (Teit, JE 2 : 650, 651), Thompson (Teit, MAFLS 6 : 45).

² See Tlingit (Swanton, BBAE 39 : 247).

husbands said, "Let us go and see your people! Probably you would like to visit your father." They went to her father's house and stood outside. The people said to her father, "Your daughter has come." He told them to tell her to come in, and, if she had any husband, to invite him in also. They made places for them in the house, and the girl entered with two skulls rolling behind her.¹ She took her seat, and the skulls took places one on each side of her. Her father told the slaves to cook food for them and to give them to eat. All the people kept looking at the skulls, and could not eat. The girl could not see any skulls, but instead two good-looking men. On the other hand, the people could not see any men, but only the skulls. The ghosts ate with their wife, and conversed with her; but the people could not hear them. The girl asked her father if her husbands might go hunting in one of his canoes. He told them to use a canoe that was on the river. When night came, the ghosts left, and took the canoe. They camped over one day,² and returned the following night. They came rolling into the house, as before. The girl was glad to see them, and told her father that there was meat in the canoe. He went to see for himself, and, finding it quite full, he ordered his slaves to carry the meat up to the house. The girl told her father that her husbands said they would leave soon, and they wished to know whether he would allow her to go with them. Her father asked if they would return some time; and she answered, "No, we shall not come back." Her father said, "Well, you must not go with them. I will pay them with much property, and they must leave you." He made a pile of goods, and gave it to them before they retired to sleep with their wife. On the following morning they were gone, and the goods had also disappeared. *This is why nowadays, if a husband ill-treats his wife, her father takes her back, and pays the husband for releasing her.* The girl staid with her father, but seemed to think much of Ghost-land. She told that it was a good land, better than here, and the people were good. They did not quarrel and fight. Her father said, "Yes, I know, but the people there are ghosts." She would not believe this. Before leaving, her husbands had told her they would come back for her soon. They meant that she was going to die. After a while she died, and went to Ghost-land to remain there as a ghost.

The ghosts who live underground are always seen as skulls rolling along the ground. People are afraid of them; for when they are seen, many deaths will occur. Other ghosts are like shadows, and harmless.

¹ See RBAE 31 : 754.

² Day was the same as night to us, for they travelled and hunted at night.

55. THE OWL-WOMAN.¹

Once a man married a young girl who had not finished her training, and still wore the robe with large hood used by girls at this period. Her mother lived with them. The man was a good hunter, and always brought home plenty of meat. He brought home the paunch of a caribou for his wife to eat, for, being adolescent, she did not eat meat. That evening he said to his wife and mother-in-law, "We will move camp to-morrow. You women will carry everything over there; and I shall go hunting, and join you at night." The following morning the women started with their loads, and on their way passed a tree where the owl lived. The mother said, "Oh, there is an owl's nest in this tree!" The girl looked up, and at once had a strong desire to go there. The owl's influence had come over her. She said, "I will climb up to see it." While she was doing so, she began to hoot, and went into the nest, where she disappeared. When her mother called her, she looked down, and said, "I shall eat you." Her mother noticed that her daughter's face already looked like that of an owl. Her clothes had dropped off on her way up the tree. Her mother now picked them up and put them on, intending to deceive her son-in-law. She hid her face with the hood. The man came home. He mistook the old woman for his wife, and asked her where her mother was. The woman answered, "She has gone out." The man gave her a paunch to cook and eat. As the old woman had very few teeth, she put charcoal in her mouth along with the food to make a crunching-noise. She thought the sound was exactly like that of some one chewing: so she said to her son-in-law, "Don't you think I chew well? Listen to me." He was made suspicious by this question, and thought the sound was different from that of some one chewing. He pulled back the hood, and discovered that she was his mother-in-law. He asked her where his wife was; and she answered, "On a big tree. She has turned into an owl." Her husband went to the tree and called his wife. She flew down repeatedly close to her husband's head, saying, "I shall take my husband's hair." He tried to catch her, but in vain.

The owl took the girl because she looked up. An adolescent girl should only look along the ground.

56. THE GIRL WHO WAS STOLEN BY OWL.²

Once a number of people who were living at a salmon creek engaged in putting up fish for winter use. In one house lived a girl with her parents and sister. Her grandmother lived near by in another lodge. The girl had been playing in her grandmother's lodge, and came home late, after her parents had gone to bed. She asked them for something

¹ Compare Kaska, "The Owl-Woman" (JAFL 30 : 462).

² See BBAE 59 : 296 (note 5) and RBAE 31 : 762.

to eat; but her parents did not want to get up, and told her to wait until the next morning. The girl cried and cried. Suddenly they heard some one speak outside with a voice like that of the grandmother, saying, "Come here! I'll give you a piece of salmon." The mother told the girl to go; but it was dark outside, and she was afraid. She continued to cry, and her mother urged her to go. She went out, and came back, saying, "That woman is not my grandmother." Her mother said, "Surely it is she." She went out again, and Owl took her. She screamed, and her parents got up. All the people searched for the girl. They followed her to the foot of a mountain, in which she disappeared. Her cries became fainter and fainter, and finally ceased altogether. Owl took her through the mountain to her lodge, which was in a hollow tree on the other side. The people dug into the mountain, but gave it up when they heard cries far away on the other side. They returned home and sang a dirge, accompanying it with beats of a long staff. Owl heard the noise, and said, "Let us go and see what the people are doing!" Owl went, and perched with the girl on the roof of one of the lodges, and watched. Owl asked, "Why are they singing?" and the girl answered, "Because they are sorry." Owl said, "That is funny." The people kept up the ceremony for several nights, and Owl watched each night. She thought it was nice, and asked the girl, "How do they do it? Do they hold the pole and bring one end down on their heads?" Owl thought this, because to her everything looked upside down. The girl answered, "Yes," and Owl said she would like to try it. The girl said, "Very well. Let me help you!" When they came home, the girl made a long pole, sharpened one end, and put a heavy flat stone on the other. She stood above Owl, who was standing up straight. She put the sharp end of the stick on Owl's head just where the skull was weakest. She pushed the stick and drove it in with the stone. Owl tried to pull the stick out, but did not succeed. When dying, she tore holes in the tree with her hands. The girl left, and returned to her people. She was weak, for Owl had fed her on live ants, telling her to swallow them without chewing. At last she reached the place where the people drew water, and sat down. Her sister came, and recognized her. When she told her parents that her sister had returned, the mother would not believe it. She said, "Don't speak of her! Long ago Owl took her." The girl returned, and told her sister that their parents would not believe her. Then the returned girl took off part of the fringe of her marten robe and sent it to her mother. She recognized it, and came out at once and took her in. She told her story. There was a good fire in the camp; and when the girl became warm, the ants stirred in her belly, and came out through her mouth, nose, ears, and even her eyes, and every opening in her body. Then she died.¹

¹ Compare No. 43, p. 237.